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ABSTRACT

Presentations from a symposium series sponsored by the Salt Lake City School District and the Utah Endowment for the Humanities in the spring of 1980 describe the family customs and ethnic traditions of Asians, Blacks, Greeks, Native Americans, Polynesians, and Hispanics. The first presentation notes the differences between Asians who have been in Utah for a time and those who have arrived more recently and points out the emotional, physical, and other needs of the more recent arrivals. The second presentation outlines the strengths of the Black family and the roles different family members traditionally hold. The third presentation discusses the complete assimilation of third generation Greeks and the dissipation of the old immigrant values. The presentation on Native Americans traces the customs practiced in the rearing of Indian children from birth to adulthood and includes a list of 88 reference and resource materials. The next presentation compares Polynesian ethnic and family traditions with the American way of life. The Chicano/Hispanic presentation describes birth, baptism, and wedding customs of the Mexican culture. (CM)

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ETHNIC TRADITIONS AND THE FAMILY
ASIAN, BLACK, GREEK, NATIVE AMERICAN
POLYNESIAN AND HISPANIC CULTURE

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Symposium Sponsored by
The Salt Lake City School District
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Planned by Dr. Rafael Lewy
Directed by Alberta Henry

1980

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NATIONAL INSTITUTE OF EDUCATION

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ETHNIC TRADITIONS AND THE FAMILY
ASIAN, BLACK, GREEK, NATIVE AMERICAN POLYNESIAN AND HISPANIC CULTURE

Edited by
Rafael Lewy
Alberta Henry

Symposium Sponsored by
The Salt Lake City School District
and the Utah Endowment for the Humanities
Planned by Dr. Rafael Lewy
Directed by Alberta Henry

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Ethnic Traditions And The Family

ASIAN CULTURAL EVENING
April 30, 1980
7:00 - 9:30 p.m.

Welcome and Introductions -	Alberta Henry, Project Director
Greetings -	Delmont Oswald, Executive Director Utah Endowment for the Humanities
Chairperson -	Alice Kasai, Advisor on Japanese Affairs
Keynote Speaker -	Dr. Russell N. Horiuchi Associate Professor, Geography and Asian Studies, BYU
Reactors:	Haruko Moriyasu, Associate Instructor Family & Consumer Studies Dept.
	Moon Won Ji, Director of Programs Asian Association of Utah
	Luc Pham, Vietnamese Instructor Salt Lake School District

PROGRAM:

Cambodian New Year Ceremonial Ritual	Suor Siek
Japanese Congratulatory Poetry in Movement	Yoko Terada
Dance - South High School Vietnamese Students	Luc Pham

Audience Participation

Exhibits and Refreshments

SPONSORS: Salt Lake City School District
Utah Endowment for the Humanities
(Salt Lake City, Utah)

UTAH ENDOWMENT FOR THE HUMANITIES

THE ETHNIC TRADITIONS AND THE FAMILY: THE ASIAN SITUATION

Dr. Russel Hurioshi

To categorize all those with ancestral roots in Asia as Asians is a convenient catch-all means of classification. Yet when compared to other groupings of Blacks, Greeks, Native Americans, Polynesians and Hispanics, the Asians include a greater complexity and diversity than any others.

With more than half of the total population of the world, the number of ethnic and cultural units in Asia are numerous. We can begin with the Chinese. We more or less know what the Chinese are like, but it may come as a surprise to a few of us to note that there are 51 major ethnic groupings in China with hundreds of dialects. The country of India has found it necessary to issue governmental decrees in 14 official languages and even in English. In fact, in all of Asia only Japan and Korea have what we may refer to as a basically homogeneous grouping.

Yet in a broad generalization it is convenient to classify them all as Asians. If people are from the Philippines then they are Filipinoes regardless of the fact that they may speak Tagalog, Ilocano, Visayan or any one of the other dialects found in the Islands. However, convenience must be seasoned with some realization and recognition of the differentitions that exist.

In more recent months and years, Utah has experienced a significant influx of Asians to add to those that have been here for sometime. These "newcomers" have brought with them a set of cultural attributes significantly different from the majority and even the earlier-arrived Asian minorities. Very little is known about these "newcomers."

To obtain a better understanding of the situation relative to the Asian grouping, it may be well to develop the idea of designation between

the old and new in terms of "old-timers" and "newcomers."

The "old-timers" are generally from East Asia and would include the Chinese, Japanese, Koreans and the Filipinoes. The early immigrants from this group came as contract laborers to work in the sugar cane fields in Hawaii, railway construction and other types of work-for-hire. When they came they had a definite purpose. They had housing or accommodations taken care of for them by the contractors or employers. They were not left to fend for themselves. They were well structured, directed and had organization.

It was not critical or pressing that they learned a new language or to make drasitc shifts in their basic style of living. They were not compelled to enter a competitive labor market, but simply worked at their designated tasks and received wages far beyond anything that they could obtain in the old country. Work and the work ethics were very strongly implanted in them, and as long as they were gainfully employed they were reasonably happy and contented. They had a time cushion to slowly adjust into a new environmental framework.

By the time their offspring or second generation arrived on the scene, these immigrants were relatively stable. Their children had no strong inhibiting ties from the old country to prevent them from moving into something that was neither alien or strange to them. As they grew up they went to school and did things which came naturally.

The children did well in school. Since the Confucianist ethics of veneration of the scholar was fairly well ingrained among the Chinese, Japanese and the Koreans, their children received much encouragement at home to do well in school. This support, reinforced by hard work, helped many of them to rank high scholastically. There was a desire to achieve. Moreover, such things as family honor, filial piety, a competitive desire

particularly underlined by "not wanting to lose rather than wanting to win" all aided in the drive to excel.

Academic proficiency at the compulsory levels encouraged many to seek higher education---with parents willing to make the necessary sacrifices to support their offspring through college. Consequently, even from the second generation a number of Asian-Americans obtained the necessary training to become professionals in the fields of medicine, dentistry, law, education and others.

While not all elected to pursue higher education, it is well to note that the attitude of the Asians towards education was good. Reflecting this situation the reports from various school districts and administrators with a fairly good cross-section of ethnic Asian students over a period of time have shown the following:

a. As a group they attended classes regulary and consistently;

b. Discipline problems among the Asian students were minimal. Delinquency was almost non-existent;

c. Students from this group were teachable, eager learners and many achieved high scholastic ratings.

It was evident that the East Asians valued education highly. While many of the immigrant parents were uneducated themselves, they were nevertheless aware of how education had opened new avenues and opportunities for those that were fortunate in being able to go to school in their home villages. Moreover, parents wanted something better for their children.

By the same token, the children were taught to realize that they had responsibilities. If they were given the opportunity to go on for higher education, they knew that they had to study and achieve not only for themselves but for the family, the clan and their ancestors. Then when they were in a position to do so they were expected to help others of the family.

This was a duty, a responsibility, and the means through which a debt was repaid.

As things usually follow, professional training led to prosperity, recognition and prominence for many East Asian Americans in their respective communities. A greater degree of mobility resulted together with an increased possibility of accumulation of investment capital. Those remaining in the agricultural sector purchased lands and have become very productive. Many more others became homeowners with well established roots despite the fact that they were only a generation or two removed from the old country.

While the Japanese segment of the Asian grouping suffered a setback in World War II, the exploits of the 442nd Regimental Combat Team, which became the most highly decorated combat unit, aided in quickly levelling things. It was difficult for anyone to cast aspersion on the loyalty of an individual who left behind parts of his body on the battlefield. The East Asian "old-timers" have done well. Perhaps they may have done a bit too well if the action of some governmental agencies is any indication at all in considering the East Asians no longer as a deprived minority.

As one wag put it "they are bananas---peel the skin and you have white inside."

By the way of contrast, the "new arrivals" are from Southeast Asia and are faced with a different situation. These people are displaced. They are war refugees. Many carry with them deepseated physical and emotional wounds. While they may be glad to have escaped the horrors of war and still be alive, they are nevertheless insecure, frightened and troubled. Many are in partial family units. Others are alone and without relatives or close friends. They find little solace in a strange environment. Their food preferences have been severely compromised. Many are Buddhist but

unfortunately they are of the Hinayana persuasion rather than the Mahayana group for whom churches are available in the United States.

Most of the people have lived under wars and threat of wars throughout their lives. Many are from rural background and are uneducated or had only the most rudimentary form of education. They come from an area long under colonial rule. They have lived in a tropical area without any of the seasonal changes.

If one were to continue listing the factors bearing down on these unfortunate people that have come into our area, it would indeed be a most distressing and disheartening thing. Not only are these people displaced and long deprived, but they are among people that have little experience in associating with them or have much knowledge about their cultures. Whereas there are hundred of bilingual speakers in Utah stemming from their missionary experiences, we have few, if any, that can handle and understand the variety of languages and dialects that originate from Southeast Asia.

Yes, they are Asians, but they do not have the traditions of the "old-timers" nor can they be handled in a similar manner as the East Asians have. Herein lies our dilemma and challenge. We face a problem in how best to help these newcomers ease into the mainstream.

Much credit must be given to the administration for the Salt Lake School District. This symposium is a vivid evidence that we have people that can recognize a need and feeling the responsibility in meeting that need. They have provided leadership---and a start. What is going to be our response?

It is obvious that there can be no simple solution. While some may expect that "newcomers" to rapidly adjust as the "old-timers" and their descendents have done, we must be mindful of the fact that the conditions are not the same. The recent arrivals have a more difficult set of

obstacles to surmount.

Perhaps this should be our point of departure. There is a need to be fully cognizant of the emotional, physical and other needs that these people brought with them. They must have help in regaining their self-confidence and be made tolerably free from the fears of uncertainty. For these people it is not a matter of being able to return home to the old country if they did not like the way things were going. Their bridges back have been destroyed. Within the cross-section of the recent arrivals, there is a noticeably lack of middle-aged and older people. The majority are in their productive stage of life or within the school age category. Hence schooling and becoming gainfully employed are two critical needs as far as these people are concerned. In both instances, the Southeast Asians are in a disadvantageous position.

Immediately language is a barrier. Handicapped by their inability to communicate with the local people, the situation is further complicated by the fact that those needing gainful employment have little if any useful skills for employment. The ultimate result is that only the most menial and tedious type of employment are available for them. The drudgery of such tasks can have a debilitating impact on the morale of the workers.

Having classes for those that are gainfully employed to upgrade their training can be a trial for workers. Their language competence is such that they cannot comprehend much of what transpires and teachers all too frequently do not have the necessary language skills to reach these people. Such being the case, continuity among the refugees in class is low. Some cursory observation of attempts here and there indicates that such classes are not very effective nor successful.

It must be remembered that unlike the early arrivals who came into a society less technical and complicated, the "newcomers" have so much more

to overcome and integrate. Moreover, the children of the early arrivals have essentially started from scratch as "seeds" or "seedlings;" the new group came as "transplants" or "cuttings,"---the replanting of which have been accompanied by shock and stress. The gap in the transition from one culture and system into another has been enormous for the "newcomers." A number will not likely make the transition satisfactorily, and they will be humiliatingly dependent upon their compatriots that were able to bridge the gap.

Within the family structure, pressures are beginning to be manifested. Working parents and adults do not have the time to give to their children---especially to their school-aged children. The application of traditional cultural patterns are ignored or almost non-existent in a household unit from which parents are constantly away. The home is reduced as a refuge or sanctuary for many, and instead becomes a reminder of loneliness and frustration.

At school the pressures on school-aged children are not reduced. They face the laugh and taunts of their classmates because of their inability to communicate properly or adequately. With most of the teachers not prepared or unable to cope with the situation---the children can easily develop a hatred for the very thing calculated to help them eventually. Moreover, the absence of bilingual speakers or even the most rudimentary materials to help the immigrants make the adjustment have only added to the difficulties.

There is no question that the Southest Asians are faced with some major hurdles before they can be reasonably well integrated. However, as with other immigrants, they too will ultimately find a place for themselves in the scheme of things. As a community we can certainly do our part in

facilitating their transition, and the efforts of a number of groups and the school districts have been very encouraging.

We also have much to learn as we extend our help to the Southeast Asian newcomers. There is a need for us to be aware of a number of things, the improvement of which would greatly facilitate our meeting similar problems and situations in the future.

We lack a tradition in our educational system in promoting the learning of a second language as many others have been doing elsewhere. The multi-lingual facility of such people as the Swiss is worthy of emulation. Moreover, as our people (children) endeavor to learn a second language, they will be less inclined to laugh and ridicule others that may not be able to speak "Americanese."

While it is not the intent to open arguments related to educational philosophies, there is a need to re-evaluate our position.

It may also be necessary to help our people realize that what may seem strange to us may be perfectly normal and logical. Moreover, what may seem common place and sensible to us may not relate well with logic and rationality. For instance, we may be squeamish about eating raw fish, but we may be hard pressed to explain the reasonableness of eating rare and medium rare steak with the red blood still showing. It is not very rational to ignore the rawness of meat---very similar to the ones wild animals tear off from their prey. We may laugh at the funny clothing of others, yet are oblivious to the fact that the practicalities of necktie or expensive foundation garments are difficult to explain. It is equally as hard to rationalize the need to make faded denims to give it an appearance of a casual "beat-up" look.

Indeed, while we may need to help the in-migrants to learn, we may profit by reflecting on ourselves a bit more.

There is a need for the other minorities within the community to be understanding of the needs of the newcomers. A number of them who have been here for a longer time may resent the attention and fiscal support extended on behalf of the Southeast Asians. Further unhappiness may be generated against the newcomers in a tight labor market. Yet, minority and majority must remember that they have all enjoyed some kind of help along the way from a country that cared.

Indeed there is a challenge for all of us. Yes, there is the immediate concern of helping the new arrivals. But what kind of help! We must be cognizant of the need to move away from the condescending approach of the handout philosophy. We may actually be trying to mold these people into what we think they should become, rather than helping them adjust as best as they could while retaining the best of their culture with full recognition of their talents and inclinations where practical.

In the process of helping them to adjust we need to encourage them to reinforce their self-pride and self-respect through opening avenues to help and develop themselves. By maximizing the opportunities for them to seek their own levels as they feel they can operate in, we will be better able to be of effective service to them. Yes, the day will come when the Southeast Asian newcomers will be able to do what the East Asians old-timers have been able to do. They will ultimately become productive citizens of a wonderful country.

Ethnic Traditions And The Family

BLACK CULTURAL EVENING
May 1, 1980
7:00 - 9:30 p.m.

Welcome and Introductions	Alberta Henry Project Director
Opening Remarks	Delmont Oswald Executive Director Utah Endowment for the Humanities
Chairperson	Dianne Hesleph Cultural Awareness Specialist Granite School District
Keynote Speaker	Rev. France A. Davis Pastor, Calvary Baptist Church
Reactor	Ronald Scott Instructor in Communications University of Utah
Music	Brenda Ford Frances Battle Jordan Intermediate School
Reactor Filmstrips	Dianne Hesleph

Audience Participation

Exhibits and Refreshments

SPONSORS: Salt Lake City School District
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UTAH ENDOWMENT
FOR THE HUMANITIES

BLACK FAMILY ETHNIC TRADITIONS

France A. Davis

Accurate information about Black families is hard to come-by. Like many other areas of Black experience, the Black family has been seriously neglected in academic, literary, and even religious circles. Few studies are available which attempt to inspire and motivate thought, discussion, and action around the Black family. Furthermore, those studies which have become popular tend to present only the negative viewpoint.

Myths About the Black Family

As a result, several myths have emerged with certain fairy-like suggestions of what a typical Black family is. Among the myths about the Black families are: (1) that they are matriarchal; (2) that they are unstable; (3) that they do not prepare young Blacks for productive living; and (4) that they are the primary source of Black economic weakness.

The monumental 1939 work of E. Franklin Frazier, The Negro Family in the United States is credited with establishing many of these myths. Then in 1967, Daniel P. Moynihan added fuel to the fire with his report The Negro Family: The Call for National Action. The Moynihan portrait revealed the disorganized, disintegrating Black family by showing the Black low-income family as typical.

However, these myths grew out of study based on comparative analysis. Comparative analysis presupposes equality with equal supports and societal resources. But the details of Black experience are different from that of whites and despite the melting pot ideal there is no such equality existing.

Further, a close look at the Moynihan report along with other sociological studies shows that they deal with deviant behavior. Evidently, the

researchers forgot that by definition deviance refers to the unusual, departure from the norm. Thus, deviance among Black families is just as abnormal as among any others.

Sure, some Black families may be characterized by criminality, by delinquency, by desertion, by weakness, and by instability. Yet, these represent a small percentage of the total, the rotten apple in the barrel, if you will.

Definition of a Black Family

Perhaps we need to agree, before going on, on what a Black family is. According to Andrew Billingsley in Black Families and the Struggle for Survival, a Black family is a group of people with African heritage who are related to each other either by blood or marriage and who either live or have lived together in the same household. The members feel a sense of belonging to each other. They have very strong bonds of kinship.

Today's Black family, according to George B. Thomas in Young Black Adults: Liberation and Family Attitudes, is a combination of 1) "values of the African heritage; 2) survival adaptations learned during slavery; 3) struggling forms of marital accommodations after emancipation; and 4) emerging new consciousness of Black liberation." (p.11)

You see, in the African heritage, marriage is the socially approved cycle of procreation which perpetuates humanity. It results in collective consciousness which is expressed in terms of "our people" and "our ancestors." It places high social value on the natural heterosexual interpersonal relationship.

However, the need to survive during slavery caused a reorientation of values. The treatment of Blacks as merchandise disrupted or destroyed

many of the heterosexual relationships between adults. At the same time, the bond between the mother and her child grew firm. In spite of slavery, Black family relationships were nurtured as they adapted to survive against dehumanization.

After emancipation, the Black family struggled for positive expression. Some attempt was made to become like the dominant white family. Portions of the struggle was in answer to the repression against Black family life. Still other efforts were designed to be functional in Black corporate experience. For the most part, the Black family became more of a self-validating model of dignity and self-respect during this period.

Later, the era of liberation consciousness came forth to influence Black family existence. As in the initial African heritage, the corporate sense of commitment, loyalty and devotion seemed crucial. Social responsibility to full peoplehood of Black Americans reinforced the authentic male-female and family relationships. This period of Black family growth is still unfolding.

Roles in the Black Family

Due to the nature of the Black experience, there seems to be three major types of influencing roles in the Black family. These are largely responsible for determining the ability of Black families to meet the needs of its own members and deal effectively with the demands made upon it by systems outside the family unit.

To begin, the role of parents in the family relationship involves at least three aspects. First, a place of safety and security, physically as well as emotionally, for the dependent family members is absolutely necessary to survival and growth. Second, some instructional training must be provided to each family member about what is acceptable and what is not. Third, the "show-me" or example necessary for developing relationships

originate with parents. In short, parents are indispensible to the now.

Next, the grandparents and/or older uncles and aunts have the primary historical role. Knowledge of family heritage and history is gathered from them. Oral history depends largely upon these older, more seasoned minds/mines of family influence. In essence, the nurture which follows one from the womb to the tomb is rooted in this extended family role.

The third major influencing role might be called "others." This is that which transcends time. It allows the family members to reach beyond and strive to accomplish the unusual. For example, the family with no doctors would always be that way without the role model of non-family associates.

Strengths of The Black Family

With the above perspective, we have some insight into the Black family development and those major influences. Now, instead of looking at why so few, let's investigate why so many Blacks learn to read. How is it that so many stay out of jail? How do so many Blacks manage to be self-supporting?

Generally speaking, the three major strengths of the Black family are: 1) It is a bulwark of achievement; 2) It proves to be a flexible and adaptable instrument of Black survival; 3) It is the nourishing foundation of positive Black experience.

Robert B. Hill is more explicit in his book, The Strengths of Black Families. He summarizes those factors which bring high credit to the tight kinship network within Black families.

The first strength of Black families is the strong kinship bonds. Black families have a way of taking care of their own. Minors and the elderly are absorbed by their relatives. The reason few Black children are in adoption agencies is because of the informal adoption, taking in of children. Few elderly Blacks are thrown into nursing homes because of the welcoming

arms of family. Furthermore, Black families have no problem with "doubling-up." When families move into urban communities they usually go where they have family or friends. Although to a less degree than during the 1920's and 30's, they oftimes live in the same household. The strong kinship bonds of Black families provide extra emotional support as well as economic assistance.

The second strength of Black families is their strong work orientation. Blacks tend not to mind working. In fact, many of those given a choice between a job and equal welfare assistance, become workers. Blacks emphasize and believe in self-help. The myth that Blacks are lazy, shiftless, and waiting for a handout is nothing more than a fairytale. The only incentive needed to get Blacks to work is a decent job with decent pay. Dr. Leon Sullivan, the founder and chairman of Opportunities Industrialization Center, states this strength, "We don't need a hand-out but a hand-up."

The third strength of Black families lies in the adaptability of family roles. Fathers know how to perform in motherly roles and vice versa. Grandparents rear children for their sons and daughters. And even older sisters and brothers "fill in" and assume temporarily parental roles. Further, despite the matriarchal tradition, empirical data suggest that there is fairly equal sharing of family responsibilities. Husbands do what tasks they are expected to do as wives do. One-parent Black families tend to produce a high degree of well-developed children. Oftimes the extended family is a useful resource. As a result, few Black families are experiencing the suicide rates which indicate lack of stability. The flexibility of Black family roles is a source of strength and stability.

The fourth strength of Black families is the high achievement orientation. Against immeasurable odds, Blacks press toward the mark of a higher

calling. Statistics show that about three fourths of Blacks enrolled in college come from homes in which the family heads had no college education. Many Black students have no doubt that their parents want them to go further in school, preparation, and achievement than they did. Black families instill a drive toward high achievement.

The fifth Black family strength is the religious orientation. Throughout Black experience, religion has been an effective mechanism for survival and advancement. Many of the slave rebellions as did much of the civil rights activity were stimulated by religion. While some Black youth have become disillusioned with churches only surfacely involved, activist churches are assuming grassroot functions. Dr. Benjamin Hooks, Vernon Jordan, Dr. Jessie Jackson, and Dr. Leon Sullivan operate from a religious base and within a religious framework. Thus, Black families are achieving within their religious orientation.

Conclusion

The Black family along with the Black Church has oftimes been an invisible institution. Yet, the two remain unsurpsassed in Black influence. The lives and welfare of every person depend upon the stability of functional Black families. There are problems in Black families just as in any other. However, the developmental experiences have provided the tools for survival and achievement.

Our role as humanist is to reveal the patterns of strength, to suggest areas of educational endeavor, and to apply what we discover in societal goals. The myths must be dropped and the strengths must be adopted. For not only has the Black Family survived but it has grown stronger through time.

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Ethnic Traditions And The Family

GREEKS CULTURAL EVENING
May 7, 1980
7:00 - 9:00 p.m.

Welcome and Introductions -	Alberta Henry, Project Director
Greetings -	Dr. Edward W. Parker, Supervisor for Administrative Services
Keynote Speaker -	Helen Papanikolas, Historian, folklorist, archivist and researcher of Greek culture
Reactors:	Con Skedros, Historian of the Greek Orthodox Church and history teacher at West High School
	Mary Gianopulus, Community Representative President of the Green Women Organization, Philoptochos
Program:	Dionysos Dance Group

Audience Participation

Exhibits and Refreshments

SPONSORS: Salt Lake City School District
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UTAH ENDOWMENT FOR THE HUMANITIES

THE GREEK ETHNIC FAMILY IN UTAH

Helen Papanikolas

The Greek ethnic family is a relatively new entity in America: the third generation is now in its young adulthood and the fourth generation is in its fledgling days. In its present form, it retains vestiges of its ancient tradition that gives it a cultural distinctiveness. To understand the Greek ethnic family we must know something of the forces which shaped it.

Poverty gave the Greek family the form the immigrants brought with them to America. A small country, thrity five thousand square miles fewer than the state of Utah, it was once a forested land, the center of the trade routes of the world. Continual invasions denuded the land of trees for ship building and everything else of value. Many inhabitants fled to inaccessible mountains. Wherever they attempted to survive, the soil was arid, rocky, and infertile from thousands of years of cultivation.

The last of the invaders, the Turks, ruled Greece for over four-hundred years, yet during those centuries of Moslem rule, as with previous foreign domination, the Greeks kept their language and culture intact. The Turkish era fused the Greek Orthodox faith with an intense love of country and produced a fiery nationalism. The defender of Orthodoxy and the country was the family.

With poverty and harsh rulers assaulting the people, the extended family banded together for strength. They carefully guarded family honor; punished offenders, decided whom the members would marry, who should be educated, how debts should be paid, and who should go to America. Those who came to America were sent for the benefit of the family: to pay off usurious mortgages and, most important, to make enough money to provide their sisters

with dowries, the only means of a poor country to distribute its wealth. None of the young men expected to stay in America.

America needed the young immigrants. It was becoming industrialized rapidly, even more so in the West where mines, mills, smelters, and railroads sent earlier immigrants as labor agents to native countries, Ellis Island, and coffeehouses to recruit new arrivals. A great number of Greeks came to Utah where work could be obtained through a nationally known labor agent. With the connivance of management he extracted a large fee for jobs. Industry's needs were not being met by the Mormon population since pioneer days they had been counseled by their religious leaders to stay on the land.

The Greeks were among the people called the "new" immigrants, those who had begun coming to America at the turn of the century from the Balkans, Mediterranean, Middle East, Japan, and Mexico. In comparison with the "old" immigrants who had arrived during the 1850's and on from Britain, Scandinavia, and Continental Europe, the new immigrants were looked upon as illiterate, unskilled, and difficult to "Americanize." The nation had forgotten that the same criticisms had been made of the old immigrants when they stepped ashore two generations previously. The Irish had been the most maligned of the old immigrants; NINA signs (No Irish Need Apply) faced them everywhere. The grandchildren of the first Irish immigrants had become the factory bosses, railroad foremen, and "straw bosses" in mines, mills, smelters over the new immigrants. They joined with native-born Americans in "keeping the foreigners in their place."

As millions of immigrants pushed through Ellis Island, hysteria against them set mobs to lynch, burn their neighborhoods, and attempt to segregate them from American social life. In Utah the Greeks lived in "Greek Towns," where the coffeehouse was the center for camaraderie, help

in finding jobs, and security.

It soon became obvious to the immigrants that in vast America where great expanses of land had never been pierced by the plough, where pioneers had suffered a relatively short time in comparison with the devastating poverty of their country, they could work longer, bring over brides, and return within a few years with enough money to raise their status in life.

Through an exchange of pictures and letters the brides began coming in numbers around 1912. The women brought with them their ancient culture. Until then the men had made poignant attempts to commemorate the great religious and historical events of their people by themselves. Now there were women to prepare the name-day feasts, to cook the fast foods and subsequent feasts for the day of Christ's birth, the Resurrection, and the Repose of the Virgin on August Fifteenth. Vigil lights illuminated ikons in Greek neighborhoods, and houses were no longer dark at night. At the side of the ikons were the wedding crowns of each man and wife, enclosed in a glass box.

Wedding crowns (stefana) had deep emotional and religious significance. Their use has been traced to antiquity. Made of white cloth flowers, or, later, of wax, they were joined by a white ribbon and worn during the wedding ceremony. The crowns were a symbol of the joining together of a man and woman as king and queen of a new household. The words householder and housewife were ones denoting dedication to the family's honor and well being.

Marriage was considered the most important event of a person's life and the baptisms of children occasions to celebrate their dedication to God. Both marriages and baptisms were communal affairs; the entire Greek community was invited to witness the mysteries (sacraments) and take part in the joy of Greek ceremonial life. Sponsors at weddings and god-parents

of children expanded the extended family. Their relationship to the family had been sanctioned by God and was as binding as blood kinship. If the family fell on bad times or if the father died or was incapacitated, the god-parents fulfilled the oath they took at baptism to rear the children as their own.

With the establishment of families, the prejudice against the Greeks was mitigated somewhat. The young men they had feared who had laid rails for branch lines and changed narrow-gauge rails to standard gauge, who had mined the great coal deposits of eastern Utah and the coppor ore of Bingham Canyon were leaving labor and succeeding as businessmen. Yet, they were not "Americanizing" as fast as the native born wanted. They still had coffeehouses, Greek-language newspapers, lodges, and Greek schools for their children.

In the first years of Greek ethnic life, approximately the decade from 1915 to 1925, the family lived almost as if it were still in Greece. Like the Mormons about them, they were a patriarchal, paternalistic people. The freedom and responsibilities of Greek immigrant women were far greater, however. Culture had decreed that they take full responsibility for the life within the house: the nurture and discipline of children, the family's religious duties and decision making. Greek proverbs attest to their supremacy in the home: "Woman is the column in the house." This freedom had its penalties; women were blamed when the life in the house was disrupted by unruly children, sickness, even the husband's lack of success.

Greek immigrant men expected, as their culture had conditioned them, that their wives run frugal, disciplined homes. They were concerned with the work world outside and with church and lodge affairs. Of prime importance for fathers and mothers was instilling in their children the guarding

of family honor.

Family life proceeded smoothly enough until the second decade of the children's lives. These children of immigrants were indeed the marginal-man generation, standing on the boundary that separated two cultures: the old-country and the American. They were pulled by both and ambivalent to both. They were rebellious when the native born did not accept them as Americans, when their people were called clannish and their religion derided. They resented their parents continuing to uphold Greek values in American society and their abhorring of certain social customs, such as dating, that were unheard of in their native country where the sexes were rigidly separated. The second-generation longed for the freedom of their schoolmates, yet firmly believed that their Greek heritage was richer in the closeness of family relationships. For most of them it was the forced attendance in Greek schools, held after regular school, that made them feel most different from others.

Although many children lived in Greek Towns where English was a peripheral language and began school speaking only their parents' tongue, they often became excellent students. Their parents reminded them continually that they worked with their hands so that their children would become educated with their heads instead. Parents expected their sons to go on to college and their daughters to marry soon after high school graduation.

The second generation came of age when the United States entered the Second World War. Ostensibly this marked the end of Greek immigrant life in Utah as elsewhere. During the preceding years the immigrants had accomodated themselves to American life: they had become citizens; they had adopted the business customs of the country; they had entered community

life by participating in Fourth of July and Pioneer Day parades. In essence, however, they had continued the traditions of Greece. World War II pulled the young men of the second generation away from their familiar partly Greek, partly American life into the armed forces. At the same time American-born Greek ethnics were studying for the priesthood. When the war ended, the Greek ethnic family had begun a metamorphosis.

The marriages of the second generation were mainly within their culture. Children were baptized in the Greek church. Greek schools were still held, but the mandatory attendance the second generation had experienced was no longer the rule. Intense feelings of duty for the well being of the extended family continued and were more than compensated by its rich ceremonial life. Weddings, baptisms, name-day celebrations brought together entire clans, relatives through marriage, friends, and business acquaintances in the conviviality of Greek food, dancing, and music. In the funeral practices, the family gave the ritualistic, emotional, and often financial support to sustain the survivors not for a short time, but for the rest of their lives.

American life was effecting changes on the family. The debilitating poverty of Greece that had forced the family to form a tight, inviolable bulwark for its survival was absent in the United States. The poor educations of the immigrant generation was replaced by high school, college, and advanced studies for their second-generation children. The exodus from Greek Towns that had begun with the prosperity of the 1920s was completed by the immigrants children. They were scattered now throughout the Salt Lake Valley and had lost the daily, close ties of their childhood neighborhoods. Symbolic of the changing life of the family was the diminishing role of the godparents: life was secure in America and a parent's

death or severe illness did not bring economic disaster that required the involvement of godparents. The American-born Greek Orthodox priests were forcing order and decorum on their congregations, emulating American churches. Their role became wider than that of mere celebrants of liturgies; like the American clergy, they began to counsel families under stress.

The third generation is now completely assimilated; the Greek language for them consists at best of a vocabulary of a few words, usually those connected with foods. Marriages are more often outside the group than within. Although many marriages result in a Greek ethnic leaving his religious culture, more of them bring spouse and children into the Orthodox faith.

Many of the old immigrant values have dissipated. Grandparents are loved, liked, respected, but not revered. A person's wishes supercedes the will of the family. Ceremonies of life and death bring together a smaller number of selected guests through a loosening of family ties. The third generation remembers the grandmothers' festive tables, the spirited singing and dancing, the sense of family. They remember with nostalgia but are unwilling to perpetuate the old ways. Family honor is for them a personal virtue and responsibility for the family has been replaced by interest in it. The Greek ethnic family has become Americanized.

Ethnic Traditions And The Family

Native Americans Cultural Evening
May 8, 1980
7:00 - 9:30 p.m.

Welcome and Introductions -	Alberta Henry, Project Director
Greetings -	Dr. Knight B. Kerr, Supervisor for Administrative Services
Chairperson -	Lillie H. Parker, Title IV Indian Coordinator in the Salt Lake City School District
Keynote Speaker -	Dr. Janice W. Clemmer, Native American Historian and Educator
Reactor -	Beverly Crum, Graduate Student at the University of Utah
Program -	Dance - Dennis Alley and Family
Reactor -	Lillie H. Parker

Filmstrips

Audience Participation

Exhibits and Refreshments

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ETHNIC TRADITIONS AND THE FAMILY - THE NATIVE AMERICAN

Janice White Clemmer, Ph.D.

Families are thought to consist of a father, mother, and children. This has also been true in the complex cultures of the Native American Indians. Not only has the nuclear family been important, but the extended family relations as well which have included a variety of relatives.

Historically, Indian ceremonies grew up within its local family group, using some traditional and some borrowed elements, and adapting itself through the generations to local needs and knowledge. Yet, according to Indian belief, the rites were on a plan established by supernaturals long ago to avert evil, bring good fortune, and keep man's world operating as in the beginning.

The overall purpose can be thought of as a renewing of a partnership between man and the supernaturals to the benefit of both.

Indian groups fought each other as white groups do today, but within the group, order was kept by the people themselves acting in their own interests. Generally speaking, the groups were small. Each person needed help from his neighbor and family member in hunting, house-building, farming, and certainly in defense. Kindness among the group was the best and, in fact, the only policy that could be used; for if a person failed in kindliness, the neighbors could fail that person. It was important for all family members to understand and practice the fine art of diplomancy among themselves and those outside the group. In a ceremony, too, peace and unity were necessary if it was to be successful. And ceremonies, major and minor, were constantly held. There was no division between economic and religious life. The Indians' knowledge about the cause of sickness

and weather made mysterious accidents likely at any moment, so that no activity could be undertaken without a protecting ritual. Ceremonies great and small were the very fabric of life: they furnished the chief opportunities for learning, for feasting, for lovemaking; they gave courage to the hunter or the warrior; they fused a group together in ritual; they combined the functions not only of a church, but of a school, theater, clinic, and law court.

A complete picture of myths and ritual in any Indian group cannot be obtained without questioning many different individuals. And the result is no clear-cut picture, even for a single group.

An example of the function of an Indian family can be seen in the following description of Ojibwa. The Ojibwa tribes included in their territory, the Great Lakes region that eventually became known as the United States and Canada. The area is a well watered woodlands. Through the fall, winter, and early spring, while the snow is frozen deep upon the ground, men hunt big game and trap animals for fur. The scarcity of game compels the men to hunt individually over wide distances. Problems of the hunt, like scarcity of animals and snow, were always dreaded likelihoods, harboring the threat of starvation; and such a threat caused the hunters, each with a small family, to scatter still more widely.

The need for food drove hunters insistently. Technological and religious thought were focused upon the hunt, intent upon improving weapons, luring game, controlling the weather, placating the supernaturals, maintaining the health of the hunter.

Late in March and in April when the snow is thawing, the individual families go to their respective privately owned maple groves, where the same economic and household structure held the family together as during

the winter hunt. Individual families live near each other at fairly close quarters, and commonly two families live in one tent for the season. But each family, even when two families occupy one tent, worked for itself as though isolated. Late in May, when the snow is completely off the ground, a number of families move closer together, forming a neighborhood or village about some body of water suitable for drinking, fishing, bathing, and near berry patches. The individualistic economic and household structure of winter continued. The neighborliness and numbers of the village permit social activities such as religious and secular dances and war parties, that are not possible at other seasons. The village breaks up in August as each family goes to the rice fields for harvest. In September and October individual families leave for the duck-hunting areas; by November the winter hunting has begun and would continue through the following March. The life cycle continued.

The child is reared in the small economic household which consists usually and ideally of his parents and siblings. Often the grandparents live in the household. The family organization is saddened and disturbed by the death or desertion of one or both parents, or by other causes. Then the child lives with other guardians than his parents, perhaps with his own father and a step-mother, or with adoptive parents, or with the grandparents. In any case, the child's world is the small household, which for half the year is shut off from other households because of subsistence patterns.

Economic pressure prohibits inefficient and non-contributing members of the household, and makes it imperative that the child become mature as quickly as possible. From the first, all the adults' values are presented to the child. The very problems that are encountered by the adults are encountered by the child. Survival is the name of the game.

After a few months of infancy the baby is addressed and reasoned with as though he were an adult. This does not mean that fondling and solicitude are withdrawn, although discussion is as common as the handling of the baby. A father will say, "You must not kiss your children when they cry, or you will never be able to leave them for the hunt. How then could you live, and how would they learn to do without you?" The nature of the case is explained to the children, even to the infant, and it is further explained that each person must busy himself with his duties if the household is to prosper. The baby is then laid aside and told not to stir, a somewhat older sister is told to keep an eye on it, and another is sent for water, or another for wood for the campfire.

A short time after a child's birth, a naming feast is given by its parents. A few people are invited who are known to possess the supernatural power of naming. At the feast, each of these individuals calls upon his supernatural patron, requesting that the child be endowed with vigor, with a variety of gifts proper to its sex, such as hunting or fertility powers, and that all the difficulties of its life by eased by the kindliness of the supernaturals. The parents are happy that now fewer of the powers of the universe are hostile to the infant, and the baby is given symbolic tokens by the intercessors. One gives a tiny cane, signifying that the infant will live to old age; another gives a tiny bow and arrow signifying that the baby will become a mighty hunter; another gives a queer shaped stone having mystic force. At the same time, each intercessor gives the child a name, a cryptic phrase which is charged with meaning to the giver because it recalls come circumstance of the vision previously related by a supernatural patron; and to the recipient in later years it will be a constant assurance of some supernatural's concern for him.

The feast starts a child's education. The name-tokens are hung over the baby's cradle, to dangle before his face so that he may play with them. As he plays, or as the tokens are drawn to his attention, someone tells him about them, how they came, what responsibilities they place upon the child as well as what assurance and what hopes they hold for the parents. As the infant grows older and learns to move about, they are hung over his sleepingplace and occasionally referred to. But as the child grows older the emphasis is shifted, especially for a boy. He is urged not to rest content with the bare receiving of a protective name, but to seek blessings, visions granting "power," directly from the supernaturals. The child of four or five years is instructed by his parents, particularly by his mother and grandmother: "Go without food for this meal, that you may learn what to do with your life." The child often objects to the imposed fast, stamps his feet and cries, or runs around trying to snatch some food for himself. But he does not successfully evade the ritual, and one of his parents will catch him to smear charcoal about his eyes in token of his approach to the supernatural. The child goes to play with his brothers and sisters, forgetting as much as possible about his fast and not understanding its purpose. If is is summer, the child plays also with the children of other families of the village, some of whom are also charcoal-smeared and fasting, supposedly for a revelation of "power." It is uncommon for children to eat outside of their own lodges, but should some children be offered food, the hostess always excepts the charcoaled one. By evening the faster returns home from his play and is rewarded with an especially good meal.

From this time until puberty there is never a break in the parents' insistence upon "dreaming for power." The insistence is decidely more

pronounced for boys than for girls. Always, "it is more important for a man to have dreams than for a woman"--it was the custom, a tradition wrapped in times past. The parents anxiously watch the child's demeanor for some outward sign of the "dream experience," for it is taboo to inquire of another if and what he has dreamed. If a child wakes in the morning without appetite, his parents are full of hope. It means that, although perhaps without the child's own knowledge, he has been visited by a supernatural. The parents arrange a schedule of fasting, graduated to the child's age and strength and their own belief and faith.

As time goes on and the child grows, he is expected to handle the matter of fasting himself with self-imposition and self-denial. A ceremonial fast is arranged for them at puberty, again typically with more attention to the boys than to the girls. The boys are prepared to go out on a vision quest in hopes of capturing good visions. The time spent in obtaining a vision varies from individual to individual. Often the younsters are not immediately fortunate in their endeavors.

By the same token, the girl goes through her ceremonial fast at the time of her first menstruation. But no party of adults is convened to discuss it, and the girl is put through no training preparatory to it. Her vision pursuit is neglected because menses is considered a maleficent "power" which will continue with her during the years of fertility. The girl of first menses is considered a menace to herself as well as to others. She is hurried by her mother or grandmother out of the family lodge into a tiny isolated one built for her in the forest. She is dressed poorly, soot is smeared about her eyes, her gaze is downwards and she must not look at any living thing. She is supplied with a body scratcher that she may not poison herself by the touch of her own fingers. She may not eat fresh food,

only a little of old food such as dried fish or dried meat. She is supposed to sit quietly and meditate. No one is permitted to approach her except old women or girls in a similar condition. Without a doubt, the girl's puberty ceremony has a different importance from that of a boy's. His is a hopeful striving for broader horizons, hers is a conscientious withdrawal. While experiencing her menses, she is saddened and obsessed with what is happening to herself. Needless to say, during this first experience into womanhood, not many young women obtain a "good" vision, if any.

When her period is finished, she is dressed in new clothing and the females of the village come to share a feast in her honor. With simple ceremony the girl secures her adult title of being eligible for marriage. The boy's ceremony does not make him eligible for marriage, however. He must first prove himself economically.

Overall, the women live in a world of values all their own, a world closed to the man. Mother and daughters discuss the merits of their work just as men do the merits of theirs, and when the village association of the year comes about, the various families visit, and wider groups of women discuss their own interests. But these discussions and boasts are not formal as the men's are; they belong to the level of friendly chatter and news exchange.

From the earliest years, children are trained in terms of these sexually differentiated backgrounds. They are also taught their roles and standings within their family groups and the community at large. The youngsters are taught the skills that will help themselves and the group survive.

One should not think of life as a vicious cycle—for the Indians had their dances, games, songs, jokes, stories, and laughter as well.

It has been said that early Indian-white relations were a fatal confrontation.

Social scientists note that peoples of the New World had developed a culture that gave them a reasonably satisfying life style predicated upon, and in large measure regulated by, their environment.

The early Europeans who came to the Western Hemisphere brought with them an unaccommodating cultural mind-set that sought to transform the native peoples from a so-called "red image" into a white one.

Demographers figured the Native American population of North America at the time of Columbus to be approximately 850,000. European contact had indeed been the beginning of a fatal confrontation that helped decimate the Native population through war, disease, and powerty to an estimated pupulation of 240,000 in 1890.

The life style of old as practiced by the Ojibwa which caused the children to be trained repeatedly, insistently, often against their will, to seek the supernatural, to fast, to respect private property, to perfect economic techniques, to play their parts in the required economic individualism, to accommodate to the confinements, opportunities, and responsibilities of their sex, to practice the courtesies of relationship, has been, for the most part, suppressed or forced out of their lives by a dominant culture. The Indian-white relationship was indeed a fatal confrontation for many of the old ways.

Materials and Resources

REFERENCES FOR THE TEACHER

(Especially Recommended)

Brandon, William. The American Heritage Book of Indians. New York: Dell, 1961

An extremely informative, well-written introduction to Indian cultures in all parts of the Americas. This book, which can be used in high school courses, deserves the acclaim is has received.

Brown, Dee. Bury My Heart at Wounded Knee: An Indian History of the American West. New York: Holt, 1971.

This is a compassionate, poignant, and powerful history of Native Americans written from an Indian point of view.

Deloria, Vine, Jr. Custer Died for Your Sins. New York: Avon, 1969.

A rhetorical and highly partisan but important articulation of the problems and future plight of modern day Indians by a noted Native American leader.

Josephy, Alvin M., Jr. The Indian Heritage of America. New York: Bantam Books, 1968.

This is an extremely informative, detailed, and sensitive history of North, South, and Central American Indians. The book also contains a comprehensive treatment of recent archaeological findings and an extensive bibliography.

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An outstanding and powerful collection of statements by Native Americans on a number of topics. Highly recommended for use with students.

Spicer, Edward H. A Short History of the Indians of the United States. New York: Van Nostrand Reinhold, 1969.

This excellent book included a brief history of the American Indian and fifty-one key related documents. The book is sympathetically and perceptively written. A very good introductory source.

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Indian education, acculturation, and identity, the urban Indian, and Red power are some of the topics discussed in this comprehensive anthology.

Ceran, W. W. The First American: A Story of North American Archaeology. New York: Mentor Books, 1971.

An informative and strikingly illustrated introduction to the archaeology of North America.

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An important study of the treatment of Native Americans in school books that is extremely useful to teachers and textbook selection committees.

Council on Interracial Books for Children, ed. Chronicles of American Indian Protest. New York: Fawcett, 1971.

A sensitive collection of documents with useful commentaries by the editors.

Deloria, Vine, Jr. Behind the Trail of Broken Treaties: An Indian Declaration of Independence. New York: Dell, 1974.

The author sets forth a plan for congressional relationships with the Indian tribes and reviews past injustices.

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A widely acclaimed study of Native American religious beliefs.

_____, ed. Of Utmost Good Faith. New York: Bantam Books, 1971.

This valuable anthology contains key documents related to the Indian's legal status in the United States. A good source for studying about the major Indian treaties and other legal statutes.

Debo, Angie. A History of the Indians of the United States. Norman: University of Oklahoma Press, 1970.

An informative and readable general history of the Native American.

Driver, Harold E. Indians of North America, 2nd ed. Chicago: University of Chicago Press, 1961.

A good introductory book on the American Indian which covers a wide range of topics, including language, clothing, marriage and the family, and kinship groups.

Fey, Harold E. and D'Arcy McNickle. Indians and Other Americans. New York: Harper and Row, 1959.

An important book focusing on the struggles and conflicts the Native American has experienced in American life.

Forbes, Jack D., ed. The Indian in America's Past. Englewood Cliffs, N.J.: Prentice-Hall, 1964.

An outstanding documentary history of Native Americans by a distinguished scholar of Native cultures. The book is perceptive and written from an Indian point of view.

Grosvenor, Gilbert M. "Indians of North America." Published and distributed by the National Geographic Society, Washington, D.C. 20036. Available on regular paper, heavy chart paper, or plastic.

A detailed and striking color wall map showing Indian tribes in the Americas. Measures 32½ inches by 37 inches.

Hagan, William T. American Indians. Chicago: University of Chicago Press, 1961.

This is a lucidly written historical overview of Indian-White relationships in the United States up through the 1950s. It is flawed in parts by White ethnocentrism and insensitive statements but is overall a useful introductory source.

Jacobs, Wilbur R. Dispossessing the American Indian. New York: Charles Scribner's Sons, 1972.

An extremely readable and sympathetic treatment of the relationship between Indians and Whites in colonial times.

Marriott, Alice and Carol Rachlin. American Epic: The Story of the American Indian. New York: Mentor Books, 1969.

A well-written general history of American Indians by two veteran anthropologists that is a good "first" book for the novice.

_____. American Indian Mythology. New York: Mentor Books, 1968.

This book contains a collection of American Indian myths, legends, and contemporary folklore.

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Native Americans tell their own history in this valuable and comprehensive documentary source.

Rothenberg, Jerome, ed. Shaking the Pumpkin: Traditional Poetry of the Indian North American. Garden City, N.Y.: Doubleday, 1972.

A comprehensive and valuable collection of Native American literature. An excellent book for use with students.

Steiner, Stan. The New Indians. New York: Dell, 1968.

A sensitively written popular book focusing on recent Indian protest movements.

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A scholarly and comprehensive collection of essays focusing on diverse aspects of Native American life.

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Amon, Aline. Talking Hands: Indian Sign Language. Garden City, N.Y.: Doubleday, 1968.

Children will find this book, which shows how to speak in sign language, fascinating. (All Levels)

Anderson, LaVere. Black Hawk: Indian Patriot. Champaign, Ill.: Garrard Publishing Co., 1972.

An interesting biography of the great Indian leader. The biography centers around Black Hawk's encounters with Whites in an effort to save his land. (Intermediate)

_____. Sitting Bull: Great Sioux Chief. Champaign, Ill.: Garrard Publishing Co., 1970.

A good biography of a noted Native American leader. Sitting Bull's life from age fourteen to death is covered in the book. Fictional episodes add interest to the text. (Intermediate)

Armer, Laura. Waterless Mountain. New York: David McKay, 1930.

The story of a Navajo boy who is destined to become a medicine man. Winner of the Newbery Medal. (Intermediate)

Bales, Carol Ann. Kevin Cloud: Chippewa In The City. Chicago: Reilly and Lee Books, 1972.

This book is about a contemporary urban Indian. It shows how he bridges the gap between two cultures. Excellent illustrations. (Intermediate)

Baylor, Byrd. Before You Came This Way. New York: E.P. Dutton, 1969.

An informative poem inspired by drawings left on rocks by the early inhabitants of the Southwest. Interesting illustrations. (All Levels)

_____. When Clay Sings. New York: Charles Scribner's Sons, 1972.

The author uses broken Indian pottery to poetically describe the Native American past. This is a good book to introduce young children to archaeology. Illustrated. (All Levels)

Bealer, Alex W. Only the Names Remain: The Cherokees and the Trail of Tears. Boston: Little, Brown, 1972.

The poignant story of the Cherokee removal is retold in this book. (Intermediate)

Benchley, Nathaniel. Only Earth and Sky Last Forever. New York: Harper and Row, 1972.

This book shows how events leading up to the Battle of the Little Big Horn and the battle itself affected the life of a young Indian. (Upper)

Buckmaster, Henrietta. The Seminole Wars. New York: Collier, 1966.

A story about the relationship between the Seminole Indians and Black slaves and how they joined together in the Seminole wars. (Upper)

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The story of a Native American child, his way of life, the land he lives in, and the things important to him. This book gives the reader a feeling for the essence of Indian life. (Primary)

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Coy, Harold. Man Comes to America. Boston: Little, Brown, 1973.

This informative book discusses a number of theories that try to explain how people came to the Americas. (High School)

Crary, Margaret. Susette La Flesche: Voice of the Omaha Indians. New York: Hawthorn Books, 1973.

An interesting account of the life of a courageous Indian woman who fought for her people's rights. The book should inspire all students. (Upper)

Custis, Edward S. Portraits from North American Indian Life. New York: Promontory Press, 1972.

A fantastic collection of photographs about Native American life and culture. (All Levels)

Every, Dale Van. Disinherited: The Lost Birthright of the American Indian. New York: William Morrow, 1966.

A detailed history of the Indian Removal Act and the events preceding it. The author focuses on the Cherokee. (High School)

Field, Edward. Eskimo Songs and Stories. New York: Delacorte Press, 1973.

An interesting collection of poems about the daily life of the Netsilik Eskimos. (High School)

Fish, Byron. Eskimo Boy Today. Anchorage, Alaska: Alaska Northwest Publishing Co., 1971.

The story about a young Eskimo boy who bridges two cultures: his own and the Anglo-American life. (Intermediate)

Fleischmann, Glen. The Cherokee Removal, 1838. New York: Franklin Watts, 1971.

A detailed account of the events which led to the Cherokee removal. This book is easy to read and contains a lot of information on the removal. (Intermediate)

Forman, James. People of the Dream. New York: Farrar, Straus & Giroux, 1972.

A fair story of Chief Joseph and the Nez Perces. (Upper)

George, Jean Craighead. Julie of the Wolves. New York: Harper and Row, 1972.

A powerful story about a young Eskimo girl's courage. Julie realizes the beauty and meaning of her Eskimo heritage and wants to make it part of her life. Some teachers may think that some of the events treated in this book are too mature for their students. Winner of the Newbery Medal. (Upper)

Glubok, Shirley. The Art of the North American Indian. New York: Harper and Row, 1964.

The author reviews a wide variety of art forms, such as masks, wood carvings, dolls, pottery, and drawings. The use, material used to make the object, and the Indian tribe associated with the art form are also discussed. Illustrated. (All Levels)

Goble, Paul and Dorothy Goble. The Fetterman Fight. New York: Pantheon Books, 1972.

A good account of an important victory in Native American history. The story is told through the eyes of Brave Eagle. It focuses on a major battle in which Red Cloud and his people fought for, and held onto, their land. The illustrations are especially noteworthy. (Intermediate)

_____. Custer's Last Battle. New York: Pantheon Books, 1969.

A very interesting account of the battle of the Little Big Horn. This account is told by a fifteen-year-old Oglala Sioux. It adds a new perspective to one of the best known battles of the 1800s. The color illustrations complement the text. (Intermediate)

Gridley, Marion E. Contemporary American Indian Leaders. New York: Dodd, Mead and Co., 1972.

A collection of twenty-six biographies of contemporary Native American leaders. People in government, the arts, sciences, and community action are represented. (High School)

_____. Indians of Yesterday. New York: M. A. Donohue and Co., 1940.

An informative and sensitive book about Native American cultures. A good general introductory book for students. (Upper)

_____. The Story of Haida. New York: Putnam, 1972.

The story of a proud group of Northwest Indians. The Haida's traditions, family life, and customs are discussed. Colorful illustrations. (Intermediate)

Hertzberg, Hazel W. The Great Tree and the Longhouse: The Culture of the Iroquois. New York: Macmillan, 1966.

A description of the culture of the Iroquois. The author looks at family relationships, religion, roles, and contemporary life. (Upper)

Hofsinde, Robert. Indian Music Makers. New York: William Morrow, 1967.

The author tells how musical instruments were made, provides historical information on their use and traditions, and tells how they differed from tribe to tribe. (All Levels)

Hoyt, Olga. American Indians Today. New York: Abelard-Schuman, 1972.

The similarities and differences among many different Indian tribes are discussed. The needs of Indians, their cultures, and their efforts to establish self-help organizations are treated. (High School)

Jones, Jayne Clark. The American Indian in America. Minneapolis: Lerner Publications, 1973, two vols.

Volume 1 of this comprehensive history of American Indians is entitled, Prehistory to the end of the 18th Century. Volume 2 is the Early 19th Century to the Present. Although this book is not without flaws, it is good general history of Native Americans for young readers. (Upper)

Kimball, Yeffe and Jean Anderson. The Art of American Indian Cooking. Garden City, N.Y.: Doubleday, 1965.

Recipes for making a variety of Indian dishes, such as salads, desserts, and appetizers, are included in this interesting book. (All Levels)

Kroeber, Theodora. Ishi: Last of His Tribe. Berkeley, Calif.: Parnassus Press, 1964.

A moving account of a young Indian boy who is the last survivor of his tribe, which has been destroyed by Anglo-Americans. (Upper)

Levenson, Dorothy. Homesteaders and Indians. New York: Franklin Watts, 1971.

An excellent history of the settling of the West. The author tries to present the story from both the Indian and White points of view. The book includes a chapter on Blacks in the West. (Intermediate)

Lewis, Richard, ed. I Breathe A New Song: Poems of the Eskimo. New York: Simon and Schuster, 1971.

A collection of poems written by Eskimos which reveals who they are and what they are about. The introduction is a good overview of the Eskimo experience. Illustrated. (Upper)

Lisitzky, Gene. Four Ways of Being Human. New York: Viking, 1956.

An excellent introduction to anthropology that includes chapters on polar Eskimos and the Hopis. (High School)

Macfarlan, Allan A. Book of American Indian Games. New York: Association Press, 1958.

A collection of 150 games played by Native Americans long ago. The author names the tribe that originated each game, describes the setting, and gives the number and age of players appropriate for the game. Detailed illustrations show how each game is played. (All Levels)

McDermott, Gerald. Arrow to the Sun: A Pueblo Indian Tale. New York: Viking Press, 1974.

A beautifully illustrated folk tale about a boy who searches for his father. (Primary)

McKeown, Martha Ferguson. Come to Our Salmon Feast. Portland, Oregon: Binfords and Mort, 1959.

An informative and interesting book about the customs and rituals that surround the salmon feast. (Intermediate)

Miles, Miska. Annie and the Old One. Illustrated by Peter Parnall. Boston: Little, Brown, 1971.

A beautiful and touching story about a young Navajo girl's attempt to stop time to delay her beloved grandmother's impending death. The excellent drawings greatly enhance the text. A Caldecott Honor book. (Primary)

Momaday, Natachee Scott, ed. American Indian Authors. Boston: Houghton Mifflin, 1972.

A collection of interesting writings by historic as well as contemporary Native Americans. Short stories, legends, speeches, and poems are included. Discussion questions are included at the end of each selection. (High School)

Momaday, N. Scott. House Made of Dawn. New York: Signet, 1966.

A novel about a Native American's relationship with the Indian and non-Indian worlds. A Pulitzer Prize winner. (High School)

O'Dell, Scott. Island of the Blue Dolphins. Boston: Houghton Mifflin, 1960.

A powerful and touching story about an Indian girl's eighteen-year survival on an island with a pack of wild dogs. The book is based on actual events and was the winner of the Newbery Medal in 1961. (Upper)

_____. Sing Down the Moon. Boston: Houghton-Mifflin, 1970.

The story of a young Navajo girl and her people who were forced from their homes to Fort Sumner in the "Long Walk," their removal journey. (Upper)

Pearson, Keith L., The Indian in American History. New York: Harcourt, 1973.

This general history of American Indians, which is designed to be used as a text, uses the experiences of several Indian groups to tell the story of the Native Americans. Some of the author's interpretations and points of view are not acceptable to Indians. However, the book is useful and is one of the few general textbooks on American Indians. (High School)

Pe[illegible] Mary. Salt Boy. Boston: Houghton Mifflin, 1968.

A beautiful story about an Indian father and son. (Intermediate)

Pollack, Dean. Joseph, Chief of the Nez Perce. Metropolitan Press, 1950.

The story of a young boy who grows up and becomes a great leader of his tribe. The book includes much historical information about the Nez Perce. (Intermediate)

Reit, Seymour. Child of the Navajos. New York: Dodd, Mead and Co., 1971.

The story of a young Navajo boy who lives on an Arizona reservation. (Primary)

Rousseliere, Guy Mary, photographer. Beyond the High Hills: A Book of Eskimo Poems. New York: World Publishing, 1961.

Beautiful color photographs illustrate this collection of Eskimo poems.

Scott, Ann Herbert. On Mother's Lap. New York: McGraw-Hill, 1972.

A sensitively told story about sibling rivalry when a new baby arrives. Illustrated with dramatic black and white drawings. (Primary)

Shor, Pekay. When the Corn is Red. New York: Abingdon, 1973.

The author retells the legend of the Tuscaroran Indians which tells the significance of red corn to the tribe and why the tribe lost its land. The Tuscaroran awaits the return of red corn. (Primary)

Showers, Paul. Indian Festivals. New York: Crowell, 1969.

The author reviews several Native American and Eskimo festivals. He describes the reasons for the festivals and the details of how they are celebrated. This book is well-written and a good source for discussion of holidays in all cultures. (All Levels)

Sneve, Virgina Driving Hawk. High Elk's Treasure. New York: Holiday House, 1972.

An adventure story about a modern Indian family and their link with their famous ancestors. The story is interesting and readable. (Upper)

_____. Jimmy Yellow Hawk. New York: Holiday House, 1972.

Jimmy is a young boy who wants a new name. His story is one of adventure and suspense. The book reveals some of the problems of reservation life. A Council on Interracial Books for Children Award winner. (Upper)

Steiner, Stan. The Tiguas: The Lost Tribe of City Indians. New York: Collier, 1972.

An interesting account of a modern group of urban Indians who are trying to maintain their traditional customs and values. The book is marred by the author's insensitivity. He sometimes presents the group as strange and different. (Intermediate)

Ethnic Traditions And The Family

POLYNESIAN CULTURAL EVENING
May 14, 1980
7:00 - 9:30 p.m.

Welcome and Introduction	Alberta Henry, Project Director
Greetings	Dr. Edward W. Parker, Supervisor for Administrative Services
Chairperson	Hinauri Tribole, Advisor and Coordinator of Intercultural Exchange Programs
Keynote Speaker	Dr, Lanier Britsch, Professor of History Brigham Young University Asian Studies Expert
Program	Maori Traditions and the Family Cleve Barlow, Graduate Student, BYU
	Tongan Traditions and the Family Samiu Tukuafu, Polynesian Student Advisor, SLC School District
	Hawaiian Traditions and the Family Keola Ohumukini, Multi-Polynesian Dancing Instructor
	Samoan Traditions and the Family Suau'u Pea, Chief Translator Samoan Language, LDS Church
Reactor	Hinauri Tribole

Audience Participation

Exhibits and Refreshments

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POLYNESIAN ETHNIC AND FAMILY TRADITIONS: SOME COMPARISONS WITH THE AMERICAN WAY OF LIFE

R. Lanier Britsch

I. Emigration often implies "culture shock."

Culture shock implies cultural disorientation.

The concept of a "cognitive minority" is important. Most people think culture shock is a result of seeing buildings, farms, factories, and people who are different from their own national stock. More specifically, culture shock is the result of finding oneself in the midst of a majority who do not accept the same religious, philosophical, political, economic, or cultural premises. The "normal" assumptions of life are not normal. Thus a person finds his way of thinking strange, he is part of a "cognitive minority."

Reasons for ghettos and a ghetto mentality and the problem of coping:

1. Rituals of detachment.
2. Creating a counter-community.
3. Returning home.
4. Adapting to the dominant culture.

II. Becoming American means not only cultural gain but cultural loss.

Cultural losses:

1. Your native language (often).
2. Your traditions and values.
3. Your historic identity with your national past.
4. Your home and land.
5. Your friends and social status.

III. Ethnic and family traditions in Polynesia and America are very different. Adaptation in either direction is more difficult than is usually supposed:

Examples from Samoa and America will be used to illustrate various contrasting parts of the two ways of life.

1. The family concept:

Samoa, the aiga or extended family group.

America, the nuclear family.

2. Hierarchy:

Samoa, a complex and highly stratified social organization is learned from birth. Age takes preference over youth, titled people have status over untitled, men over women, and men and women over children.

America, some deference on the basis of age but most people believe that there should be little or no hierarchy in society.

3. The Matai system:

Samoa, society is ruled by matai--chiefs, heads, titleholders--who have ultimate authority and dignity. The matai own all land in trust for the entire aiga.

America, emphasis on individualism. Ownership is almost always "individual" ownership. Corporations are the major exception.

4. Fa'a Samoa: "the correct Samoan way."

Samoa, society is traditional, i.e., it is expected that life will continue largely unchanged from one generation to the next. According to fa'a Samoa changes may be accepted, but only within bounds of propriety in relation to acceptable Samoanness.

America, all parts of life are constantly changing. Rapid changes in technology dictate a lifestyle that moves at a rapid pace. It is common in America to speak not of tradition but of "future shock."

5. Group concern and sharing:

Samoa, wealth distinctions are slight. All property is held in common by the aiga. Necessities are provided for all family members: food, shelter, companionship, entertainment.

America, individualism and self-help are the accepted values Although volunteerism is common, most Americans look to "experts" such as psychiatrists and marriage counselors for help with personal problems and expect to receive no help from the local community when financial problems strike.

6. Oral tradition:

Samoa, cultural traditions are transmitted by word of mouth. Talking well is essential to get along successfully. Talk is limited to status. Circumlocution common.

America, hard-hitting directness is preferred to highly developed verbal skills.

7. Religion:

Samoa, religion remains a central part of life. A number of religions are represented. All Samoans are Christian. Almost no work is done on Sundays. Family hour is held in all villages, among all religious groups, every evening.

America, society is highly secularized. Although the roots of America are Christian, many observers speak of the post-Christian era. Religion has limited affect on family traditions and education.

8. Ceremonial tradition:

Samoa, the Kava ceremony is important to the continuance of the matai system as well as to the transmission of fa'a Samoa. Oral skills are highly respected and thus well developed.

America, most people are impatient with ceremony, which is time-consuming, and with protocol, which they view with suspicion as a dubious relic of monarchistic past.

9. Time consciousness:

Samoa, there is little or no reason to exert oneself to make changes. Change is disruptive and destroys the tenor of life. One day is pretty much like the next.

America, time is of the essence.

10. Problem solving:

Samoa, problems are seldom new. Old solutions are usually applied to old problems. Old solutions are often used to attempt to solve new problems. Change is not expected.

America, a nation of problem-solvers and solution seekers. They are convinced that initiative, intelligent planning and hard work will bring about the desired condition sooner or later.

11. Division of labor:

Samoa, because the number of occupations is quite limited, few distinctions exist. Occupation generally means little to one's relative status.

America. is occupation oriented. "What do you do?" or "What does he do?" are common questions. Certain occupations offer status and prestige and others reveal lesser social standing.

12. Friendships and affiliations:

Samoa, friendships are generally life-long and of deep meaning. Samoans do not have extensive social clubs and voluntary association groups. (Churches are an obvious exception)

America, life-long friendships are generally lacking because of American mobility. They like to join clubs, organizations and other voluntary associations. Joining helps fill the void caused by the solitary nature of American life.

13. Indepenpendence and individuality

Samoa, the group takes responsibility thus removing individuals from the embarrassment of making incorrect decisions. The aiga works, plays, eats, survives as a unit.

America, the immigrant will find the United States a lonely place to live. Loneliness is encouraged; it is a way of life. Americans generally value family, ethnic, and neighborhood community less than their own independence and advancement.

14. Fatalism:

Samoa, life will bring pretty much what it will. Planning won't make much difference.

America, most Americans have not only hope but optimism. It is right to believe in and have faith in a beneficent world.

15. The world:

Samoa, the natural environment is to be worked with and respected. Man has a place in the rest of nature.

America, man's task is to make the hostile world suit him. He is to master the world. He wants to impress his will, his signature, his trademark, his moral vision, upon history. That is his <u>duty</u>.

IV. Conclusions:

Whenever people move from one culture to another--even from England to America--they undergo severe cultural change which necessitates adaptation and adjustment. Unfortunately most societies, including ours, are ethnocentric, i.e., they are sure their ways are best. Even though immigrants have chosen to come to America they still appreciate their own cultural past. It is impossible to disassociate the present from the past. As teachers, administrators and interested townspeople we must remember that Polynesian children (and all other children of minority groups) are daily facing what could be called a schizophrenic world. Many values and behavioral

expectations taught at home will not mesh well with what the child encounters in school and in the outside world. It is our responsibility to recognize these underlying cultural differences and to try to empathize with the people who are struggling to make sense of their two worlds. It is impossible for us as third or fourth generation Americans to learn enough about alien cultures to "play it" Chicano or Black or Polynesian. The best approach is through sincere concern, honest help, and obvious love.

Ethnic Traditions And The Family

CHICANO/HISPANO CULTURAL EVENING
May 15, 1980
7:00 - 9:30 p.m.

Welcome and Introductions	Alberta Henry Project Director
Greetings	Maurine S. McDonald Education Specialist Title I
Chairperson	Robert Archuleta Supervisor for Administrative Services
Keynote Speaker	Genaro M. Padilla Assistant Professor, English Department, University of Utah
Reactor	Dr. Orlando Rivera Associate Academic Vice President University of Utah
Community Reactors	Jose E. and Sophia Pacheco Music and Wedding Simulation
	La Marcha (Wedding March)
	La Entrega (Presentation of Wedding Couple to the Parents)
	La Celebracion empezando con un vals (Celebration begins with a waltz)
	Sobre Las Olas (Over the Waves)

Audience Participation

Golosinas - Refreshments

Exhibits

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UTAH ENDOWMENT FOR THE HUMANITIES

ETHNIC TRADITIONS AND THE FAMILY: CHICANO/HISPANO LIFECYCLE CUSTOMS

Genaro M. Padilla

Often, I am struck by the feeling that I was born about one hundred years too late, by the feeling that had I been born in a village in New Mexico, or Colorado, or Texas my life would have been more ordered, more solemn and, on the whole, given to the cultural reality that would have shaped life in a completely different manner. Born then I would have wanted to be a furniture maker, perhaps the man that carved the santos (religious statues) for the village church, and, without a doubt, I would have wanted to be the village cuentisto--the man in the village surrounded by children on cold winter nights before a warm adobe fireplace or around an old cottonwood tree on a fine summer evening who would tell countless stories of enchantment and suspense to the wide-eyed boys and girls. Then, I would have been fulfilled.

As it is, however, I grew up in a city--Albuquerque--and rather than listen to cuentos on a winter night we more likely than not watched Perry Mason or Bonanza on TV. And, perhaps my notions of village life one hundred years ago or even forty years ago is not much more than a grand illusion--for life in those rural areas was often very harsh. People scratched an agricultural life out of a land that was often not very receptive, raised a few cattle, or tended flocks of sheep, and struggled to save their lifestock from predators or severe winter storms. Often they lost numbers of their children to diptheria, whopping cough, pneumonia. Still, for all of those harsh realities I nevertheless often wish that I had been born then. For it seems to me that life then was sustained by a faith and simplicity we often lack today, that families and relatives and friends shared a life based on mutual respect, communal

bonds of work and land sharing, on reverent beliefs, joyous celebration and, even, shared tragedy. An idealized past? Well, perhaps, to some extent idealized, but also a past that lent itself to patterns of behavior that gave possibility to the fullest humanity in people, that allowed one the fullest range of human emotions as one made his or her way through the cycle of life that begins that moment we come crying for breath from our mother's womb to the moment we die and are buried in the simple campo santo next to the small adobe church where we were baptized, where we received our first holy communion, where we were married and where the last mass was offered for our souls. We would be surrounded by tías, brothers, primos, and friends who shared our baptism afternoon, who listened to the same cuentos our children would listen to, who celebrated our wedding by dancing until the sun came up on Sunday morning.

The cycle of life, the celebration of those events in life which give us our meaning as a culture are what I wish to comment on this evening. Much that we once believed and celebrated has now been eroded by time, many of the customs our grandparents and our parents once adhered to are now forgotten. We and our children have lost much of the language that gives culture its dimensions and perspective, but we are still a unique culture and many of those customs and family traditions reside in our minds and more importantly in our hearts. I would like then to talk about some of the events in life--largely religious, largely Catholic, because our Catholicism has shaped our culture to a large extent--those events like birth, baptism, village entertainment, and our weddings which continue to give meaning to us as a people.

Birth Customs

Even from the moment of birth there were numerous traditions to which the mother of the newborn child must adhere. First of all,

since there was almost a non-existence of doctors in the largely rural Hispanic community, the role of the partera (midwife) in the birth ritual was central--this is not unusual to any poor, rural community, of course. The partera's authority was simply understood; she issued the orders and the men, helpless, were expected to obey. More often than not, she was also the village curandera, the folk-healer who gathered herbs from the surrounding countryside, administered remedies for almost any illness, and added her prayers so that the Lord would do his part. During a woman's labor she would soothe and encourage the mother in her pain.

With the birth of the baby, the partera would take the afterbirth and reverently wrap it in a piece of cloth, hand it to the father of the child who would then take it into the early morning darkness, when most babies prefer to be born, and bury it deeply next to a pinon tree, somewhere close to a stream or out on the plains that may have fronted the house. This practice of burying the afterbirth was always considered a sacred ritual with possible consequences for the child's destiny. For instance, in Bless Me, Ultima, a novel written by Rudolfo Anaya and set in rural New Mexico, the events surrounding the birth of Antonio, the main character, are a recreation of the very ritualized way of life. The uncles on the mother's side are farmers who want to bury "the blood that comes after the birth" in their fields. "We will bury it in our fields," they say, "to renew their fertility and to assure that the baby will follow our ways." The father's relatives, however, are vaqueros, men of the plains, who protest that the boy should not be "tied to the earth but free upon it." They want to "burn it and let the winds of the llano (plains) scatter the ashes," thereby assuring

that the boy will follow the life of a vaquero, rather than a farmer.[1] This is a literary dramatization, of course, but it serves well to suggest the sacredness of the birth of a child. Sometimes that child, no more than a few minutes old, was offered some of the objects of life--a wood carving tool, horse reins, a crude field hoe, a pen and paper, perhaps a prayer book--and if he innocently reached out and chose one or another of these objects it supposedly signified his destined vocation if life.

At any rate, after this momentous night, for aren't children always born in the night, the father would celebrate the birth of a new daughter or son with his compadres while the mother entered a long period of confinement. Usually, she was confined to bed for ten days during which time her husband would do the household chores for perhaps one of the only times in his life, unless he was lucky and the mother's sister or a comadre would care for the household, wash diapers, and prepare the meals. Not only was the woman strictly confined to bed for ten days, she was also confined to the house for at least forty days. This forty day period may have Biblical precedent as a period of purification somewhat similar to the forty day lenten period. This confinement, moreover, was a way of assuring that a woman would fully recover from the birth of the child before she resumed any vigorous activity in the home.

Nowadays, of course, in a time when roles have been both challenged and fairly restructured a woman is no longer expected to undergo such a long, strict confinement. In fact, physicians how recommend that a woman be up and about doing light exercise and walking within a few days of her delivery. Still, to show how the old ways persist even in recent

times, I can remember my wife's grandmother--a very traditional village woman--proclaiming incredulity at the way her modern granddaughter was out showing our first son within a week of his birth. How things have changed!

Baptism

Soon after the infant makes its way into the world, the parents begin making plans for the baptism of the child and the festivities that will surround that special occasion.

At times, the baptism was planned for forty days following the birth, to coincide with the end of the mother's confinement. If the child was weak or ill it was baptized immediately. Nowadays, the baptism may take place anywhere from a few days to a few weeks after the birth. Whatever the date chosen, the parents are careful to select padrinos (godparents) with the utmost care and consideration.

While the choice of godparents is theoretically open to anyone, the parents usually select the godparents for the first born according to family tradition. That is, if the child is a boy, the paternal grandparents are asked, whereas if it is a girl the maternal grandparents are asked. Sometimes there are reversals of this pattern, but unless there is a good reason, understood by all, it is an insult not to ask the grandparents. Brothers and sisters, tías and tíos, or good friends are usually called upon to serve as padrinos after the grandparents. In any case, it is always a great honor to be called upon to serve as padrinos, and as much an honor to the parents for others to accept the calling, because an intimate bond is established between the godparents and the parents which endures through a lifetime.

The padrinos, of course, play a major role in the life of the child. They are sure to buy him or her clothes, chuchulucos (toys and trinkets), or other little gifts as the years progress. Since it is believed that the child will often develop the traits of the godparents, they must be a model of good behavior for the child. Furthermore, the godparents have a life-long responsibility of assuring the child's spiritual welfare; if the parents, for instance, are not providing a good Christian upbringing they are chided by the padrinos to do their duty. And if the parents should die when the child is young they are charged with the responsibility of raising him or her. Clearly, the honor bestowed upon the padrinos has its own requisite responsibilities.

On the day of the baptism, the padrinos take the child to meet the priest at the church. Today, the parents usually accompany the padrinos, but years back the godparents were solely entrusted with the child that day to symbolize their spiritual parenthood. The parents would remain at home preparing for the feast that would ensue when the child returned home blessed. The mother and other women bake bread, bizcochitos (cookies), noyetes (sweet rolls) and, of course, chile colorado or chile verde, etc. The father and his brothers would remain outside butchering and barbequeing a small steer, perhaps a pig and often a few sheep. One WPA writer describes the preparation that day in 1936 in Cordova, New Mexico:

> While the bread has been baking, the older sisters and perhaps the young aunts of the babe have been appointed to decorate the house. This they have accomplished with the aid of lace curtains, embroidered scarves, and paper flowers whose bright and glowing colors would put the originals to shame. Gaily colored dishes hold candy, raisins, and smaller cakes and cookies--bizochitos, those ubiquitous cookies, rich and speckled with anise, dusted with sugar and cinammon, found on the refreshment tables of all Spanish feasts and which a fiesta is sadly lacking in completeness. Bottles of soda pop, wine, and whiskey, and mistela stand at attention beside these.[2]

Even today anything less would be considered stingy.

One interesting custom that we have maintained with the baptism of our children it that of butchering a yearly lamb the Saturday evening before the baptism, and dipping a deep pit in which we burn a huge fire; after a few hours when the coals are glowing, we cover them with about a foot of dirt, wrap the prepared lamb in a water-soaked sheet, lay it over the coals and bury the whole thing over night. By the next morning it has cooked very slowly in this underground oven and it is tender, moist and very tasty. Sometimes the sheet has been soaked in wine instead of water which lends a unique taste.

While at church the godparents formally give the child the name the parents have chosen. One of these is often the name of a patron saint on whose day the child was born, sometimes the name is that of a grandmother or grandfather, and occasionally that of a deceased friend. Our son Manuel Andres Padilla is an example: Manuel in honor of his grandfather-padrino, and Andres for his maternal greatgrandfather.

One of the beautiful customs that used to be followed but which is not much adhered to anymore is the verse greeting with which the padrinos returned the child to its parents. Standing with the babe at the door of the parents' home, the padrinos would say:

> Aqui esta esta fresca rosa que de la iglesia salio,
> Con los Santísimos Sacramentos y la agua que recibio.
>
> (Here is this rose so fresh which from the church has just emerged,
> With the Blessed Sacraments and the water it received.)

The parents would receive the child and in turn reply:

> Recibote fresca rosa que de la iglesia saliste,
> Con los Santisimos Sacramentos y la agua que recibiste.
>
> (We receive thee, rose so fresh, from the church from which you must emerged,
> With the Blessed Sacraments and the water you received.)

After this formal greeting the rest of the afternoon is given over to eating, feasting, I should say, the family and friends admiring the baby, bestowing presents, wishing him or her a long and happy life, the compadres toasting each other, children losing themselves in their games, the grandparents and elders happy to have their families surrounding them. In all, the day is very joyous and people may be tired but they are reluctant to go home and end such a festive occasion.

Wedding Customs

In a world that has changed too radically for many strict customs to survive, the courtship and wedding rituals of yesterday have largely gone by the way. Nowadays a young man meets a girl in high school, perhaps in college or at work, maybe even at a disco, asks her to dinner or a movie, they like each other, and fall hopelessly in love, whereupon he asks her to marry him. Only then does the young man approach the girl's father and ask for her hand in marriage. This kind of outrage would never have been tolerated forty or fifty years ago. Then, a boy might see a girl he liked at a town dance but he hardly spoke to her for fear of incurring her father's wrath; for, needless to say, the girl was well chaperoned by her eagle-eyed father who had taken her and her sisters to the dance in his wagon, allowed them to dance only with those boys he considered respectful, and then promptly loaded them back on to the wagon at the evening's end. If a girl liked a certain boy she might see him again or she might not, that decision was her father's alone. In fact, it was often her parents who decided who she would marry, and, interestingly, a young girl often was betrothed to a boy from another village whom she had never met. Can you imagine young people tolerating that today!

In a masters thesis done in 1949, not so long ago, Salvador Perez describes the ritualized courtship a young couple maintained. In those days, a boy didn't merely ask the girl's father for her hand in marriage, he had his parents write a formal letter pleading his case. Usually the eldest child in the boy's family would be sent to the bride's father about two weeks in advance to set a date for the important visit:

> The old Spanish custom of courtship is still adhered to, and, all proposals of marriage are made to the father, or, if he be dead, to the mother, who is supposed to be the rightful keeper of her daughter's affection. If a boy likes a girl and desires to make her his wife, he tells his troubles to his father, who thereupon writes a very businesslike letter to the father of the young lady, asking the hand of his daughter in marriage for his son. When the parents of the boy go to the house of the parents of the girl, they carry the letter proposing the marriage of the girl with their son...The answer is given in another letter by the parents of the girl accepting or rejecting the proposal. It is also understood that if 10 days elapse and there is no letter it means the answer is yes.[3]

Perhaps it is fortunate I did not have to adhere to such a formal custom, for knowing my father-in-law I truly believe he would have rejected my proposal.

At any rate, both then and now, if the young couple are engaged, the families set about making the elaborate preparations for the wedding day. There will be a church wedding, of course, with many damas and damos (bridesmaids and bridesgrooms), the parents will rent a hall for the dance and large dinner which no self-respecting Chicano family would neglect, and invitations are sent out to the many relatives and friends.

After the wedding has taken place, everyone is invited to the dinner reception and the dance to follow. Usually the table is very well laid, even though the parents on both sides may be poor folk. Not

to provide a good dinner for one's invited guests would be insulting, so one can always expect trays of roast pork, carne adovada (meat marinated in chile), enchiladas de pollo (chicken enchiladas), chile rellenos (green chile pods stuffed with melted cheese), tamales, and of course potatoes, salads, and many types of postres (desserts). People sit with their families and friends, enjoy the food and drink and each others company while they admire the newlyweds. As they finish their meals, drink another glass of wine, the musicians begin to prepare for the dance which everyone has so anxiouly awaited. (Rather than elaborate any further here, I would like to refer you to Appendix I: "Two New Mexico Weddings: A Remembrance" written by my mother, Esperanza Lopez de Padilla. She wrote the narrative in May, 1980 as the result of a telephone conversation in which I mentioned this project and asked her a few questions about the old wedding customs.)

At one time, the musicians were comprised of a guitarist, a violinist, perhaps a harpist and someone playing an accordian. They would play valses (waltzes) and polkas. Nowadays, the couple, in step with the times, want an electric band who can play the latest "rok-en-rol" tunes as well as rancheras, polkas, and waltzes. Of course, even this modern band can play the tune for "La marcha de los novios" (The Wedding March) with which the wedding dance formally begins.

This "marcha" has its origins in the villages where people escorted the newlyweds from the church to the salon (hall) or house where the reception was to be held. People would follow the wedding couple in two lines to signify the newlyweds' special place that day and as a sign of communal joy and unity. The marcha has survived into recent times, even if it is now confined to the dancehall. People will

line up in couples behind the wedding party, and then one couple who has often led such marches for years will again lead everyone through an intricate pattern-march around the floor in which people move in large circles, serpentine weaving, criss-crossing and, finally, form a long hand-arch under which everyone passes. Only after the wedding march does the dance begin, the newlyweds leading the first dance, a waltz, during which men will stand in line to dance with the bride so they can pin money to her lovely gown as a sign of goodwill and a bonus for their honeymoon. Then, everyone enters into the spirit of the dance which will last until early in the morning, long after the newlyweds have left to be alone for "the first time." (Donna Padilla, a first grade teacher at Franklin Elementary School here in Salt Lake, and incidentally, my wife, has taught her first graders the wedding march and they are all here tonight to show you how it is and has been done for generations. They will be accompanied by Sr. y Sra. Jose Pacheco, two very special people who for years have been keeping our musical customs alive.)

One final custom, central to the wedding bond, with which I will close my remarks, is la entrega, the blessing of the couple that takes place at the end of the night. This ceremony marks the high point of the evening, for it is here that the newlyweds receive the community's symbolic gesture of goodwill and their reminder that the vows they have taken as a couple are sacred, blessed by God himself and, therefore, not be taken lightly. It is, one may assume, the community's way of saying, "You are now married, take your vows seriously, and remember that we will be watching you." Forty years ago, Juan B. Rael, one of the great pioneers of Hispanic folklore, a man who collected

hundreds of cuentos (oral tales) that we otherwise might have lost, gathered different versions of "La Entrega de Novios" which, I am happy to report, still survive. Tonight Mr. Jose Pacheco and his wife Sophie Pacheco, both of whom have lived in Salt Lake City for the past 25 years and who carry with them the memories and customs of our culture, will sing a version of the entrega. (See Appendix II for the Pacheco version of "La Entrega de Novios.") Always sung in Spanish, it is a long benediction that I would like to describe in the exact words of Professor Rael writing in 1940:

> This ceremony marks the climax to all the other wedding observances, generally takes place after the wedding dance, upon the arrival of the pair and the guests at the home of the bride's parents. It is also called because the bride and groom are returned once more to their parents and placed under their guidance. When all the guests have crowded around the bride and groom, a singer or pueta (poeta), as he is often called, begins to sing to the accompaniment of a violin and a guitar. (In our case, a guitar and a harmonica.) The name entrega de novios refers both to the ceremony itself as well as to the series of coplas or stanzas sung on such an occasion. In the first two or three stanzas of this song, the singer generally requests the attention of the audience and sometimes apologizes for not being a more gifted singer. (Not in this version.) Then he summarizes the Bible's story of the creation of man, reminding those present of how God created man out of clay in his image and likeness and how the first woman was formed out of one of Adam's ribs. He also passes in review the marriage ceremonies before the altar. The wedding pair is then admonished regarding the sacredness of marriage and its indissolubility, and they are told of their responsibilities and their duties to each other. Even the padrinos or best man and bride's maid are reminded of their obligation, which, according to the singer consists in bestowing their blessing upon the newly wedded couple and placing the latter in the hands of the parents (two formalities never carried out). The parents are then advised of the need of guiding their children in their new life. That, if brief, is what the typical entrega de novios tells.[4]

The entrega, then, is the formal termination of the wedding ceremony, but it reminds the newlyweds that they are only beginning a long and sacred life together.

These, then, are some of the customs that have formed and still give meaning to our culture and to our family unit. They form the basis of a rich and complex life cycle our grandparents experienced in their own time and which our own grandchildren should experience in theirs.

Thank you.

APPENDIX I

TWO NEW MEXICO WEDDINGS: A REMEMBRANCE

Esperanza Lopez de Padilla

One of my earliest memories and still imprinted vividly in my mind is my Aunt Anita's wedding in July of 1923. My mother and I were living at my father's ancestral birthplace near Ojo Caliente that summer while he was working far away in Wyoming and Utah. I was only five but a very sharp-eared and sharp-eyed and curious little girl taking in everything around me very deeply and seriously.

My dear Aunt Anita was not a young girl. She was 38 or so but had never been married. She lived with her old father in a big adobe house on a little hill with an adobe wall or tapia all around a big patio with hard packed earth floor and flowers all around near the tapia. The man who wished to marry her was a very handsome, very serious and a very busy man of 41 years who had been left widowed with six children over a year before. Aunt Anita was very happy and proud that she was not only going to have a handsome and very worthy and good man for a husband but also a big family of chilren to call her own,

After the formalities of having asked for her hand in marriage by a letter presented by a male relative who accompanied him, and being accepted several days later, the future bridegroom brought Anita a lovely wedding dress, veil, white shoes, etc.

Two days before the wedding the future bridegroom and some relatives came with supplies--flour, sugar, lard, etc.--everything needed to cook the many meals that would follow the wedding. The day before the wedding, he came with his brothers bringing a fat steer which they

slaughtered to supply the meat for the wedding meals.

Also he brought two professional bakers-cooks. These two men immediately began to make and bake the bread, moyets (sweet rolls) and biscochitos that would be needed. They stored them in big tin cans. They also roasted meat, browned the rice for use later, soaked chile pods, etc., etc. They worked, worked and worked for the people would be needing to eat for three days beginning that night before the wedding, when they would start arriving if they lived far away, so they would be there to go to the wedding mass in the morning.

Most of the people arrived early in the morning of the wedding day having set out very early, children and all. Children were not left behind in those days. Everyone went. Of course they all traveled in wagons, not cars.

When the wedding party arrived back at Aunt Anita's house, they were met by the musicians who had been hired for the occasion—for three days--guitarists, violinists, a harpist and an accordion player. La Marcha was played and everyone joined in march--dancing it. Then the fine New Mexican food of carne asada, steaming red chili, beans, enpanaditas, biscochitos, natías, etc., was served.

Then the dancing continued outside the patio. Relatives and friends continued to arrive to congratulate the happy couple and to partake of the feasting. Some brought gifts and some gave the bride money. In the early evening, it was announced by the bride's sister that she would display the "donas" (gifts) that the bridegroom had brought her. In those days it was the custom for the bridegroom to bring the bride a big trunk full of all the clothes whe would need for a year--from underthings, to nightgowns, house dressed, also some dressy

dresses for church and visiting, etc., etc.--even some jewelry. The music stopped and everyone sat and stood watching the bride display every garment and article. She also displayed all the gifts people had brought and acknowledged the money gifts given her.

Then the dancing, visiting, and snacking went on and on--until about 10 when everyone was tired and disappeared to sleep wherever there was space and outside in the patio under the dark, starry night.

Next day was Saturday and everyone was served the "desayuno" (breakfast) of steaming cups of thick chocolate (Spanish style chocolate is thickened with flour) and moyetes (Spanish sweetrolls) and biscochitos, also fruit enpanaditas.

Then the children played games, people relaxed and visited. Later those who wished danced and danced. Later there was a big meal served--the same as the day before.

Next day was Sunday. Most people went to Mass somewhere. Masses were held in different villages on different Sundays. Again they eagerly had the hot chocolate or cafe' too and all the nice sweetrolls, etc.

Again they entertained themselves by visiting with each other and with the bride and groom; the children played their games, the young people and the older ones too danced in the patio all afternoon and happy voices and happy laughter prevailed throughout.

Then an early lunch--dinner or comida--sena was served because people would begin leaving early in the evening to arrive at their homes before dark. But of course, everyone took a loving "despedida" of the bride and groom, some kissing and embracing them and their lovely children, (hers now too).

Thus ended the three-day "festividades" of a lovely and meaningful New Mexico wedding in the year 1923 near Ojo Caliente, New Mexico.

The weddings in New Mexico continue to be events of great planning and festivity, except that now they do not go on for a week or three days as they used to years ago.

During many years--say 1960 to the present, 1980--I have attended many New Mexico weddings including those of my sons, all most beautiful and memorable with their sacred masses, the lovely contrast of the bride's white radiance and her bridesmaids in some other lovely color--sometimes peach, or green or blue or other, the handsome bridegroom and his male attendants in tuxedo suits with ruffled shirts, the wedding march, the music, the dancing, the fine food, the entriega. Everything is joy and happiness, and so enjoyable and so long-remembered.

The latest wedding in the family that I attended was in Chamita, New Mexico on December 10, 1979. It was in the little village church that is ever so rare and old and quaint with its old, old hand-painted alter, its old statues of saints, etc., and its Campo Santo (as we still say that here in New Mexico and not cemetery).

The church was overflowing with people--relatives and friends from all the surrounding villages. It was beautiful, summer or spring-like days in December here so the double doors were left open for the overflowing crowd. The village choir with their guitarists, harpist and accordionist playing softly, sang Spanish hymns and their lovely voices were most angelic and inspiring.

The priest, a rare and kindly-faced type, glowed with happiness for the young couple. (The bride was/is my god-child). His sweetly eloquent voice gave great drama and real meaning to the Mass. Everyone

was deeply touched and inspired by the magic of the scene. We could feel the presence of Our Lord among us as at the wedding at Cana, told us in the Bible.

After the wedding there was the customary congratulating of the lovely and exquisitely dressed bride and groom.

The reception took place several miles away in a hall in the village of Ojo Caliente. Of course, the customary Marcha was played and the Marcha was done by everyone taking part in it. Then the customary lovely food was served. Then the dancing followed. One dance was reserved for the bride and groom to dance alone for a little while--then others danced with each--the men with the bride and the ladies with the groom for a few moments--then pinning a one dollar bill on their chest as an extra gift to have some money to start their life together with.

In midafternoon the music and singing of the customary Entriega was done by a very handsome man in grey gabardine, western-type clothes and stetson gray hat. He sang and his accompanist played the guitar.

When the song came to its end, there was a deep and almost sacred seeming hushness--an awe. Then something spontaneous and beautiful happened. The young bridegroom who sat with left arm around his bride, raised his right arm and his manly New Mexico voice (in its New Mexico dialect of Spanish) rang out with these lovely, meaningful words: ¡Hoy <u>semos</u>* una nueva familia! (Today <u>we are</u> a new family!)

*In the Old Spanish New Mexico dialect we continue to use semos instead of the more modern somos.

APPENDIX II

"La Entrega de Novios"

Mr. Jose Pacheco was born in Vallecitos, New Mexico but moved to Antonito, Colorado at a very young age. He came to Bingham, Utah in 1923 to work in the mines, and eventually settled in Salt Lake City with his wife Sophie, who was born and raised in Conejos, Colorado. Mr. Pacheco ways that they visited northern New Mexico and southern Colorado frequently, bringing back with them the hispanic musical customs of that region. There were many hispanos from Colorado and New Mexico who came to work in the mines, and it was then, many years ago, that the Pachecos began to play their music and sing the traditional songs at weddings. In fact, the Pachecos have two daughters, now grown and married, with whom they shared their talent; for many years they all played together at weddings. Mr. Pacheco informs me that he and his wife have been playing at weddings for almost fifty years. They still play a variety of instruments, including the guitar, mandolin, accordian and harmonica, as accompaniment for the songs they have committed to memory in the oral tradition.

"La Entriega de Novios"

A Dios le pido permiso,
memoria y entendimiento,
para poderme expresar
en este fiel casamiento.

A Dios le pido permiso
y a este público honrado,
para celebrar la boda
do los recientes casados.

Dios en un Ser infinito,
María el segundo ser,
pues el mismo Jesucristo
hoy nos lo ha dado a entender.

Hizo Dios con su poder
Adán con sabiduría,
y le sacó una costilla
para formar la mujer.

Hizo que Adán se durmiera
bajo un hermoso vergel,
Dios le dió una compañiera
pa que viviera con él.

Ya volvió Adán de su sueño
con una dichosa suerte,
por obedecer a Dios
te recibo por esposa.

En el medio de la iglesia,
el sacerdote decía,
que se casen estos dos
como San José y María.

El Padre les preguntó
si quieren casarse, dí
y la iglesia los oyó
que los dos dijieron, sí.

Que senifican las arras
cuando se les van a echar,
senifican matrimonio
y el anío pastoral.

Que senifican las velas
cuando les van a encender
senifican el mismo cuerpo
que ya va permaner.

Para confirmar el acto
permanece de rodrilla,
una honrada familia
el padrino y la madrina.

Esta mañana salieron
de mañana cuatro rosas,
el padrino y la madrina
el esposo y su esposa.

Ya llegaron a su casa
con mucho gusto y anhelo,
con lágrimas en sus ojos
sus padres los recibieron.

Oígame usted esposado
que le voy amonestar,
esa cruz que Dios le ha dado
no vayas a olvidar.

Si deja su cruz por otra
ella pegará un suspiro
y se llegará responsable
ante un tribuno divino.

Oígame usted esposada
y escuche lo que le digo,
ya no hay padre, ya no hay madre
ya lo que hay es marido.

El padrino y la madrina
ya saben su obligación,
hincar a sus hijados
y echarles la bendición.

La bendición de Dios Padre
y la Virgen María,
junto con la de sus padres
vayan en su compañía.

Ya con esta me despido,
ya me voy a retirar,
si en algo me ha equivocado
soy suyo y me pueden mandar.

A los padres de estos novios
les ofrezco con me carino,
ahí tienen sus dos hijos
guíenlos por buen camino.

This version was sung by Señor José Pacheco and his wife, Sophie Pacheco. The Pachecos now reside in Salt Lake City, but Mr. Pacheco was born in Northern New Mexico and Mrs. Pacheco was born in Southern Colorado.

1. Rudolfo Anaya, Bless Me, Ultima (Berkeley: Tonatiuh, 1972), p. 5. This is an excellent novel dramatizing life in a small New Mexico village during World War II.

2. Lorin Brown, Hispano Folklife of New Mexico (The Lorin Brown Federal Writers' manuscripts (Albuquerque: New Mexico Press, 1978) eds. Charles L. Briggs and Marta Weigle) p. 118. This is an exhaustive study of the life cycle of one village in New Mexico--Cordova. Although it focuses on one village, it serves as a paradigm of the general ambience of village life in the northern part of the state. Briggs and Weigle have added bibliography on hispanic folklife in New Mexico.

3. Salvador Perez, Folk Cycle in a New Mexico Village: Customs and Ceremonies of Birth, Marriage and Death (Masters Thesis: University of New Mexico, 1949) p. 14-15.

4. Juan B. Rael, "New Mexican Wedding Songs," Southern Folklore Quarterly, 4:2, June 1940, p. 55.